WOE TO DRVNKARDS.

A Sermon by SAMVEL WARD, Preacher of *Ipſwich.*

LONDON,
Printed by *A. Math* for *Iohn Marriott*, and *Iohn Griſmand*, and are to be ſold at their Shops in St. *Dunſtons* Churchyard, and in *Pauls* Alley at the Signe of the Gunne, 1624.

PROV. 23. verſ. 29, 32.

To whom is Woe? to whom is Sorrow? to whom is Strife? &c.
In the end it will bite like a Serpent, and ſting like a Cockatrice.

SEer, art thou alſo blinde? *Watchman,* art thou alſo drunke, or a ſleep? Or hath a Spirit of ſlumber put out thine eyes? Vp to thy Watch-tower, what deſcrieſt thou? Ah Lord! what end or number is there Eſay 21.

of the vanities which mine eyes are weary of beholding? But what ſeeſt thou? I ſee men walking like the tops of trees ſhaken with the winde, like maſts of Ships reeling on the tempeſtuous Seas. Drunkenneſſe, I meane, that hatefull Night-bird, which was wont to wait for the twilight, to ſeeke nookes and corners, to auoyd the howting and wonderment of boyes and girles: Now as if it were ſome Eglet to dare the Sunlight, to fly abroad at high noone in euery ſtreete, in open Markets and Faires without feare or ſhame, without controle, or puniſhment, to the diſgrace of the Nation, the outfacing of Magiſtracy and Miniſtry, the vtter vndoing (without timely preuention) of health and wealth, Piety and Vertue, Towne and Countrey, Church and Common wealth. And doeſt thou like a dumbe

dumbe dogge hold thy peace at theſe things, doeſt thou with *Salomons* ſluggard fould thine hands in thy boſome, and giue thy ſelfe to eaſe and drouſineſſe, while the enuious man cauſeth the noyſomeſt and baſeſt of weedes to ouerrunne the choyſed *Eden* of God? Vp and Ariſe, lift vp thy voice, ſpare not, and cry aloud? What ſhall I cry? Cry, woe and woe againe vnto the Crowne of pride, the Drunkards of *Ephraim*. Take vp a parable and tell them how it ſtingeth like the *Coskatriſe*, declare vnto them the deadly poyſon of this odious ſinne. Shew them alſo the ſoueraigne Antidote and Cure of it, in the cup that was drunke off by him, that was able to ouercome it: Cauſe them to behold the braſen ſerpent and bee healed. And what though ſome of theſe deafe Adders will not

Eſay 5.11.22.
Eſay 28.1.
Ioel 1.5.
Hab. 2.
Iames 5.

not bee charmed nor cured, yea though few or none of this ſwiniſh heard of habituall drunkards, accuſtomed to wallowe in their myre, yea deepely and irrecouerably plunged by legions of deuils into the dead ſea of their filthineſſe; what if not one of them will bee waſhed, and made cleane, but turne againe to their vomit, and trample the pearles of all admonition vnder feet; yea, turne againe, and rend their reproouers with ſcoffes and ſcornes, making ieſts and ſongs on their Alebench: Yet may ſome young ones bee deterred, and ſome Nouices reclaimed, ſome Parents and Magiſtrates awakened to preuent and ſuppreſſe the ſpreading of this gangrene: And God haue his worke in ſuch as belong to his grace. And what is impoſſible to the worke of his grace?

Goe

Goe to then now ye Drunkards, liſten not what I, or any ordinary Hedge-prieſt (as you ſtyle vs, but that moſt wiſe and experienced royall Preacher) hath to ſay vnto you. And becauſe you are a dull and thicke eared generation, hee firſt deales with you by way of queſtion, a figure of force and impreſſion. *To whom is woe, &c.* You vſe to ſay, Woe bee to hypocrites. It's true, woe be to ſuch and all other witting & willing ſinners, but there are no kind of offenders on whom woe doth ſo palpably ineuitably attend as to you Drnnkards. You promiſe your ſelues mirth, pleaſure, and iollitie in your Cups; but for one drop of your mad mirth, be ſure of gallons, and tunnes of woe, gall, wormewood, and bitterneſſe here and hereafter. Other ſinners ſhal taſte of the cup, but you ſhall drinke of the dregs of Gods

μεγάλη τὰς ἐρωτήσεως ἐνεργεία. *Baſ.*

Gods wrath and diſpleaſure. *To whom is ſtrife.* You talke of good fellowſhip & friendſhip, but wine is a rager and tumultuous make-bate and ſetts you a quarrelling, & medling. When wit's out of the head and ſtrength out of the body, it thruſtes euen Cowards and daſtards vnfenced and vnarmed into needles frayes and combats. And then to whom are wounds, broken heads, blue eyes, maymed limmes? You haue a drunken by-word. Drunkards take no harme, but how many are the miſhaps and vntimely misfortunes that betide ſuch, which though they feele not in drinke, they cary as markes and brands to their graue. You pretend you drinke healths, and for health, but to whom are all kinde of diſeaſes, infirmities, deformities pearled faces, palſeies, dropſies, headaches? If not to drunkards.

Vpon

Vpon theſe premiſes he forcibly inferres his ſober & ſerious aduiſe. Looke vpon theſe woefull effects and euils of drunkennes, and looke not vpon the Wine, looke vpon the blew wounds, vpon the red eyes it cauſeth, and looke not on the red color when it ſparkleth in the cup. If there were no worſe then theſe, yet would no wiſe man be ouertaken with Wine: as if he ſhould ſay, What ſee you in the Cup or drink, that counteruaileth theſe dregges that lye in the bottome. Behold, this is the Sugar you are to looke for, and the tang it leaues behind. Woe and alas, ſorrow and ſtrife, ſhame, pouertie and diſeaſes; theſe are enough to make it odious, but that which followeth withal, will make it hideous and fearefull. For *Salomon* duely conſidering that he ſpeakes to men paſt ſhame and grace, ſenſeleſſe of blowes, and therefore

φάρμακον θανατήφορον φθοροποῖον δηλητήριον, A charito chenachash, veche Siphgnoni iaphresh; *nouissimo sub tanquã Serpens mordebit, & tanquam regulus punget Montanus & Mercerus, tamquam* hæmorrhois *vel dipsas Tremelius.*

therefore much more of reasons and words insisteth not vpon these petty woes; which they, bewitched and besotted with the loue of wine, will easily ouersee and ouerleap: but sets before their eyes the direfull end and fruit, the black and poysonfull taile of this sin. *In the end it stingeth like the Serpent, it biteth like the Cockatrise,* (or *Adder*) saith our new Translation.

All Interpreters agree, that hee meanes some most virulent Serpent, whose poyson is present and deadly. All the woes hee hath mentioned before, were but as the sting of some Emmet, Waspe, or Nettle, in comparison of this Cockatrise, which is euen vnto death; death speedy, death painefull, and wofull death, and that as naturally and ineuitably, as *Opium* procureth sleepe, as *Ellebore* purgeth, or any poyson killeth.

Three

Three forked is this ſting, and threefold is the death it procureth to all that are ſtung therewith. The firſt is the death of grace, the ſecond is of the body, the third is of ſoule and body eternall. All ſin is the poiſon wherewithall the old Serpent and red Dragon enuenoms the ſoule of man, but no ſin (except it bee that which is vnto death) ſo mortall as this, which though not euer vnpardonably, yet for the moſt part is alſo irrecouerably and ineuitably vnto death. Seeſt thou one bitē with any other Snake, there is hope & help: as the father ſaid of his ſon, when he had information of his gaming, of his prodigalitie, yea, of his whoring: but when hee heard that hee was poyſoned with drunkenneſſe, hee gaue him for dead, his caſe for deſperate and forlorne. Age and experience often cures the other; but this

Vim habent præſentaneam ſoporiferam &c. Remus *in Spici legijs. Vide etiam* Seneca *Ep.* 34. *vbi cum opio elleboro veneno ebrietatem comparat.*

this encreaſeth with yeares, and parteth not till death. Whoring is a deepe Ditch, yet ſome few ſhall a man ſee returne & lay hold on the wayes of life, one of a thouſãd, but ſcarſe one Drunkard of ten thouſand. One, *Ambroſe* mentions, and one haue I knowne, & but one of all that euer I knew or heard of. Often haue I been asked, & often haue I enquired, but neuer could meete with an inſtance, ſaue one or two at the moſt. I ſpeake of Drunkards, not of one drunken; of ſuch who rarely & caſually haue *Noah*-like beene ſurpriſed, ouer-taken at vnawares. But if once a Cuſtome, euer neceſsity. Wine takes away the heart, and ſpoyles the braine, ouerthrowes the faculties and Organs of repentance and reſolution. And is it not iuſt with God, that he who will put out his naturall light, ſhould haue his ſpirituall extin-

De ebrioſo non de ebrio, cuius viuere eſt bibere.

Principia ladit & cadit hominem in fungum & teſtudinem vertit.

extinguiſhed? He that will depriue himſelfe of reaſon, ſhould looſe alſo the Guide and Pilot of reaſon, Gods Spirit and Grace: hee that will wittingly and willingly make himſelfe an habitation of vncleane ſpirits, ſhould not diſpoſſeſſe them at his owne pleaſure? Moſt aptly therefore is it tranſlated by *Tremelius Hæmorrhois*, which *Geſner* confounds with the *Dipſas*, or thirſtie Serpent, whoſe poyſon breedeth ſuch thirſt, drought, and inflamation, like that of Ratsbane, that they neuer leaue drinking, till they burſt and die withall. Would it not grieue & pittie any Chriſtian ſoule, to ſee a towardly hopefull young man well natured, well nurtured, ſtung with this Cockatrice, bewailing his owne caſe, crying out againſt the baſeneſſe of the ſinne, inueighing againſt company, melting vnder the perſwaſions of friends,

friends, yea, proteſting againſt all entiſements, vow, couenant, and ſeriouſly indent with himſelfe and his friends for the relinquiſhing of it: and yet if he meet with a companion that holds but vp his finger, he followes him as a foole to the ſtockes, and as an oxe to the ſlaughter-houſe, hauing no power to withſtand the temptation, but in he goes with him to the tipling houſe, not conſidering that the Chambers are the Chambers of death, and the gueſts, the gueſts of death; and there hee continues as one bewitched or coniured in a ſpell, out of which he returnes not til he hath emptied his purſe of money, his head of reaſon, & his heart of all his former ſeeming grace. There his eyes behold the ſtrange woman, his hart ſpeaketh peruerſe things, becomming heartles as one (ſaith *Salomon*) in the heart of the

ſea

sea, resoluing to continue, and returne to his vomit whatsoeuer it cost him, to make it his daily worke. *I was sicke, and knewe it not. I was strucke and felt it not, when I awake, I will seeke it yet still.* And why indeed (without a miracle) should any expect that one stung with this Viper should shake it off and euer recouer of it againe. Yea so farre are they from recouering themselues, that they infect and become contagious and pestilent to all they come neere. The Dragon infusing his venom, & assimulating his elfes to himselfe in no sin so much as in this, that it becomes as good as meat and drinke to them, to spend their wit & mony to compasse alehouse after alehouse, yea towne after towne to transforme others with their Circean cups, till they haue made them bruits and swine worse then themselues. The A- Verse 34, 35.

dulterer and Vſurer deſire to enioy their ſinne alone, but the chiefeſt paſtime of a drunkard is to heat & ouercome others with wine, that he may diſcouer their nakedneſſe, and glory in their foyle and folly. In a word, exceſſe of wine, and the ſpirit of grace are oppoſites, the former expelles the latter out of the heart, as ſmoke doth Bees out the Hiue: and makes the man a meere ſlaue and prey to Satan and his ſnares, when by this poyſon he hath put out his eyes, and ſpoyled him of his ſtrength; hee vſeth him as the Philiſtims did *Sampſon*, leads him in a ſtring whither hee pleaſeth, like a very drudge, ſcorne and make-ſport to himſelfe and his Impes; makes him grinde in the mill of all kind of ſinnes and vices. And that I take to bee the reaſon why Drunkenneſſe is not ſpecially prohibited in any one of the tenne Com-

Commandements becauſe it is not the ſingle breach of any one, but in effect the violation of all and euery one: it is no one ſinne, but all ſinnes, becauſe it is the In-let and ſluce to all other ſinnes. The Deuill hauing moyſtened, and ſteeped him in his liquour, ſhapes him like ſoft clay into what mould hee pleaſeth: hauing ſhaken off his Rudder and Pilot, daſhes his ſoule vpon what rocks, ſands, and Syrts he liſteth, and that with as much eaſe as a man may puſh downe his body with the leaſt thruſt of his hand or finger. He that in his right wits and ſober mood ſeemes religious, modeſt, chaſte, courteous, ſecret, in his drunken fitts ſweares, blaſphemes, rages, ſtrikes, talks filthily, blabs all ſecrets, commits folly, knowes no difference of perſons or ſexes, becomes wholly at Satans cõmand as a dead organ to

Omne vitium incendit & detegit, obſtantem malus conatibus verecundiam remouet. Senec. Epiſt 84. Ebrietas in ſe cu'pas complectitur omnis.

Muſto dolia ipſa rumpuntur, ſit vino exæſtuante quicquid in imo latet effertur. Idem ibidem.

be enacted at his will and pleasure. Oh that God would be pleased to open the eyes of some drunkard, to see what a dunghill and carrion his soule becoms, & how loathsom effects follow vpon this spirituall death and sting of this Cockatrise which is the fountaine of the other two following, temporal and eternall death:

And well may it bee that some such as are altogether feareless and carelesse of the fomer death will yet tremble and bee moued with that which I shall in the second place tell them. Among all other sinnes that are, none brings forth bodily death so frequently as this, none so ordinarily slaies in the Act of sinne as this. And what can bee more horrible then to dye in the acte of a sinne without the acte of repentance? I pronounce no definitiue sentence of damnation

vpon

vpon my particular ſo dying; but what dore of hope or comfort is left to their friends behind of their ſaluation? The whoremaſter hee hopes to haue a ſpace and time to repent in age, though ſometimes it pleaſeth God that death ſtrikes *Cozby* and *Zimri* napping, as the Deuill is ſaid to ſlay one of the Popes in the inſtant of his adultery, and carry him quicke to hell. The ſwearer and blaſphemer hath commonly ſpace, though ſeldome grace, to repent and amend: and ſome rare examples ſtories afford, of ſome taken with oathes and blaſphemies in their mouthes. The thiefe and oppreſſor may liue, and repent, and make reſtitution as *Zacheus*: though I haue ſeene one ſlaine right out with the timber he ſtole halfe an houre before; and heard of one that hauing ſtolne a ſheepe, and laying it downe vpon a

ſtone to reſt him, was grin'd and hang'd with the ſtruggling of it about his necke. But theſe are extraordinary & rare caſes. God ſometimes practiſing Marſhall law, and doing preſent execution, leſt fooles ſhall ſay in their hearts, there were no God, or Iudgement: but conniuing and deferring the moſt, that men might expect a Iudge comming, and a ſolemne day of Iudgement to come. But this ſinne of Drunkenneſſe is ſo odious to him, that he makes it ſelfe Iuſtice, Iudge and Executioner, ſlaying the vngodly with miſ-fortune, bringing them to vntimely ſhamefull ends in bruitiſh and beaſtial manner, often in their own vomit and ordure; ſending them ſottiſh, ſleeping, and ſenceleſſe to hell, not leauing them either time, or reaſon, or grace to repent, and crie ſo much as *Lord haue mercy vpon vs.* Were there (as

in

in ſome Cities of *Italy*) an Office kept, or a Record and Regiſter by euery Coroner in Shires & Counties, of ſuch diſmall euents which God hath auenged this ſinne withall, what a Volume would it haue made within theſe fewe yeares in this our Nation? How terrible a Theater of Gods Iudgements againſt Drunkards, ſuch as might make their hearts to bleed and relent, if not their eares to tingle, to heare of a taſte of ſome few ſuch noted and remarkeable examples of Gods Iuſtice, as haue come within the compaſſe of mine owne notice, and certaine knowledge, I thinke I ſhould offend to conceale them from the world, whom they may happily keepe from being the like to others, themſelues.

An Ale-wife in Keſgraue neere to Ipſwich, who would needs force three Seruingmen (that had beene

drinking in her houſe, and were taking their leaues) to ſtay and drink the three Outs firſt (that is, Wit out of the head, Money out of the purſe, Ale out of the pot (as ſhee was comming towards them with the pot in her hand, was ſuddenly taken ſpeechleſſe and ſicke, her tongue ſwolne in her mouth, neuer recouered ſpeech, the third day after dyed. This Sir *Anthony Felton* the next Gentleman and Iuſtice, with diuers others eye-witneſſes of her in ſickneſſe related to mee; whereupon I went to the houſe with two or three witneſſes, inquired the truth of it.

Two ſeruants of a Brewer in Ipſwich, drinking for a rumpe of a Turkie, ſtrugling in their drinke for it, fell into a ſcalding Caldron backwards: whereof the one dyed preſently, the other lingringly, and painefully ſince my comming to Ipſwich.

Anno

Anno 1619. A Miller in Bromeſwell, comming home drunke from Woodbridge (as he oft did) would needs goe and ſwimme in the Milpond: his wife and ſeruants knowing hee could not ſwimme, diſwaded him, once by intreaty got him out of the water, but in hee would needs goe againe, and there was drowned. I was at the houſe to inquire of this, and found it to bee true.

In Barnwel neere to Cambridge one at the Signe of the Plough, a luſty young man, with two of his Neighbours, and one Woman in their company, agreed to drinke a barrell of ſtrong beare; they drunk vp the veſſell, three of them dyed within 24 houres, the fourth hardly eſcaped after great ſicknes. This I haue vnder a Iuſtice of Peace his hand neare dwelling, beſides the common fame.

A Butcher in Haſlingfield hearing the Miniſter inueigh againſt Drunkenneſſe, being at his cups in the alehouſe, fell a ieſting and ſcoffing at the Miniſter & his Sermons. As he was drinking, the drinke, or ſomthing in the cup quackled him, ſtuck ſo in his throat, that he could neither get it vp nor downe, but ſtrangled him preſently.

At Tillingham in Dengy Hundred in Eſſex, three young men meeting to drinke ſtrong waters, fell by degrees to halfe pints: one fell dead in the roome, and the other preuented by company comming in, eſcaped not without much ſickneſſe.

At Burgey in Norfolke, three comming out of an Alehouſe in a very darke euening, ſwore, they thought it was not darker in hell it ſelfe: one of them fel off the bridge into the water, and was drowned;

the

the ſecond fell off his Horſe, the third ſleeping on the ground by the Riuers ſide, was frozen to death. This haue I often heard, but haue no certaine ground for the truth of it.

A Bayliffe of Hadly vpon the Lords day being drunk at Melford, would needs get vpon his Mare to ride through the ſtreet, affirming (as the report goes) that his Mare would carry him to the deuill; his Mare caſtes him off, and broke his necke inſtantly. Reported by ſundry ſufficient witneſſes.

Company drinking in an Ale-houſe at Harwich in the night, ouer againſt one Maſter *Ruſſels*, and by him out of his windowe once or twice willed to depart; at length he came down and took one of them, and made as if he would carry him to priſon, who drawing his Knife, fled from him, and was three daies after

after taken out of the ſea with the Knife in his hand. Related to mee by Maſter *Ruſſell* himſelfe, Maior of the Towne.

At Tenby in Pembrokeſhire a Drunkard being exceeding drunke, broke himſelfe all to pieces off an high and ſteepe rocke in a moſt fearefull manner, and yet the occaſion and circumſtances of his fall ſo ridiculous, as I thinke not fit to relate, leſt in ſo ſerious a iudgement, I ſhould moue laughter to the Reader.

A Glaſier in Chauncery Lane in London, noted formerly for profeſſion, fell to a common courſe of drinking, whereof being oft by his wife and many Chriſtian friends admoniſhed, yet preſuming much of Gods mercy to himſelfe, continued therein, till vpon a time hauing ſurcharged his ſtomacke with drinke, hee fell a vommiting, broke

a Veyne

a Veyne, lay two dayes in extreme paine of body & diſtreſſe of mind, till in the end recouering a little comfort, he died: both theſe examples related to me by a Gentleman of worth vpon his owne knowledge.

Foure ſundry inſtances of drunkards wallowing and tumbling in their drinke, ſlaine by Carts, I forbeare to mention, becauſe ſuch examples are ſo common and ordinarie.

A Yeomans Sonne in Northhamptonſhire being drunk at Wellingborough on a Market day, would needs ride his Horſe in a brauery ouer the plowed lands, fell from his Horſe and brake his neck: reported to me by a Kinſman of his owne.

A Knight notoriouſly giuen to Drunkenneſſe, carrying ſometime payles of drinke into the open field to

to make people drunke withall; being vpon a time drinking with company, a woman comes in, deliuers him a Ring with this Posie, *Drinke and die*, saying to him, This is for you; which hee tooke and wore, and within a weeke after came to his end by drinking: reported by sundry, and iustified by a Minister dwelling within a mile of the place.

Two examples haue I knowne of children that murthered their owne Mothers in drinke, and one notorious drunkard that attempted to kill his father; of which being hindred, he fired his barne, and was afterward executed: one of these formerly in print.

At a Tauerne in Breadstreet in London, certaine Gentlemen drinking Healths to their Lords, on whom they had dependance; one desperate wretch steps to the Tables

bles end, layes hold on a potttle-pot full of Canary ſack, ſweares a deepe oath; What will none heere drinke a health to my noble Lord and Maſter? and ſo ſetting the pottle pot to his mouth, drinkes it off to the bottome, was not able to riſe vp, or to ſpeake when hee had done, but fell into a deep ſnoaring ſleepe, and being remoued, layd aſide, and couered by one of the ſeruants of the houſe, attending the time of the drinking, was within the ſpace of two houres irrecouerably dead: witneſſed at the time of the printing hereof by the ſame ſeruant that ſtood by him in the Act, and helpt to remoue him.

In Dengy Hundred, neere Maldon, about the beginning of his Maieſties reigne, there fell out an extraordinary iudgment vpon fiue or ſixe that plotted a ſolemne drinking at one of their houſes, laid in Beere,

Beere for the once, drunke healths in a ſtrange manner, and died therof within a few weekes, ſome ſooner, and ſome later: witneſſed to mee by one that was with one of them on his death-bed, to demand a debt, and often ſpoken of by Maſter *Heydon* late Preacher of Mauldon, in the hearing of many: the particular circumſtances were exceeding remarkeable, but hauing not ſufficient proofe for the particulars, I will not report them.

One of Ayleſham in Norfolke, a notorious drunkard, drowned in a ſhallow Brooke of water with his horſe by him.

Whileſt this was at the Preſſe, a man 85. yeares old, or thereabout, in Suffolke, ouertaken with Wine, (though neuer in all his life before, as hee himſelfe ſaid a little before his fal, ſeeming to bewaile his preſent condition, and others that knew

knew him ſo ſay of him) yet going downe a paire of ſtaires, (againſt the perſwaſion of a woman ſitting by him in his chamber) fell, and was ſo daungerouſly hurt, as hee dyed ſoone after, not being able to ſpeake from the time of his fall to his death.

The names of the parties thus puniſhed, I forbeare for the kinreds ſake yet liuing.

If conſcionable Miniſters of all places of the Land would giue notice of ſuch iudgements, as come within the compaſſe of their certaine knowledge, it might bee a great meane to ſuppreſſe this ſinn, which raignes euery where to the ſcandall of our Nation, and high diſpleaſure of Almighty God.

Theſe may ſuffice for a taſte of Gods Iudgements. Eaſie were it to abound in ſundry particular caſualties, and fearefull examples of

this nature. Drunkard, that which hath befallne any one of these, may befall thee, if thou wilt dally with this *Cockatrice*, what euer leagues thou makest with Death, and dispensations thou giuest thy selfe from the like. Some of these were young, some were rich, some thought themselues as wise as thou; none of them euer looked for such ignominious ends, more then thou who euer thou art: if thou hatest such ends, God giue thee grace to decline such courses.

If thou beest yet insensate with wine, voyd of wit and feare, I know not what further to minde thee of, but of that third, & worst sting of all the rest, which will euer bee gnawing, and neuer dying: which if thou wilt not feare here, sure thou art to feele there, when the Red Dragon hath gotten thee into

into his denne, and ſhall fill thy ſoule with the gall of Scorpions, where thou ſhalt yell and howle for a drope of water to coole thy tongue withall, and ſhalt be denied ſo ſmall a refreſhing, and haue no other liquor to allay thy thirſt, but that which the lake of Brimſtone ſhall affoord thee. And that worthily, for that thou wouldeſt incurre the wrath of the Lambe for ſo baſe and ſordid a ſinne as drunkenneſſe, of which thou mayeſt thinke as venially and ſlightly as thou wilt. But *Paul* that knew the danger of it, giues thee faire warning, and bids thee not deceiue thy ſelfe, expreſſely and by name mentioning it among the mortall ſinns, excluding from the Kingdome of heauen. And the Prophet *Eſay* tels thee, that for it *Hell* hath enlarged it ſelfe, opened its mouth wide, and without meaſure; and therefore

1. Cor. 6. 10.

Eſay. 5. 14.

ſhal the multitude and their pomp, and the iollyeſt among them deſcend into it. Conſider this you that are ſtrong to powre in drinke, that loue to drinke ſorrowe and care away: And be you well aſſured, that there you ſhall drinke enough for all, hauing for euery drop of your former bouſings, vials, yea whole ſeas of Gods wrath, neuer to be exhauſt.

Now, then I appeale from your ſelues in drinke, to your ſelues in your ſober fits. Reaſon a little the caſe, and tell mee calmely, would you for your owne, or any mans pleaſure, to gratifie friend or companion, if thou knewe there had beene a Toad in the Wine-pot (as twiſe I haue knowne happened to the death of drinkers) or did you thinke that ſome *Caſar Borgia*, or *Braſutus* had tempered the cup; or did you ſee but a Spider in the glaſſe

glaſſe, would you, or durſt you carouſe it off? And are you ſo ſimple to feare the poyſon that can kil the body, and not that which killeth the ſoule and body euer, yea for euer and euer, and if it were poſsible for more then for euer, for euermore? Oh thou vaine fellow, what telleſt thou mee of friendſhip, or good-fellowſhip, wilt thou account him thy friend, or good fellow, that drawes thee into his company, that hee may poyſon thee? and neuer thinkes hee hath giuen thee right entertainement, or ſhewed thee kindneſſe enough, till hee hath killed thy ſoule with his kindneſſe, and with Beere made thy body a carkaſe fit for the Beere, a laughing and lothing-ſtocke, not to Boyes and Girles alone, but to men and Angels. Why rather ſayeſt thou not to ſuch, What haue I to doe

with you, yee ſonnes of Beliall, ye poyſonfull generation of Vipers, that hunt for the precious life of a man? Oh but there are few good Wits, or great Spirits now a daies, but will Pot it a little for compa-ny. What heare I? Oh baſe and low ſpirited times, if that were true! If wee were falne into ſuch Lees of Time foretold of by *Se-neca*, in which all were ſo drowned in the dregs of vices, that it ſhould bee vertue and honour to beare moſt drinke. But thankes bee to God, who hath reſerued many thouſands of men, and without all compariſon more wittie and va-lorous, then ſuch Pot-wits, and Spirits of the Buttery, who neuer bared their knees to drinke health, nor euer needed to whet their wits with wine, or arme their courage with Pot-hardneſſe. And if it were ſo, yet if no ſuch wits

Seneca de Bene-ficis, lib. 1. ca. 10 quum plurimum meri ſumpſiſſe virtus erit, &c.

or

or Spirits ſhall euer enter into heauen without repentance, let my Spirit neuer come and enter into their Paradiſe; euer abhor to partake of their brutiſh pleaſures, leſt I pertake of their endleſſe woes. If young *Cyrus* could refuſe to drinke wine, and tell *Aſtiages* he thought it to bee poyſon, for hee ſaw it metamorphoſe men into beaſtes and carkaſes: what would hee haue ſaid, if he had knowne that which we may know, that the wine of Drunkards is the wine of *Sodom* and *Gomorrah*, their grapes, the grapes of gall, their cluſters, the cluſters of bitterneſſe; the iuice of Dragons, and the venome of Aſpes. In which wordes, *Moſes* is a full Commentary vpon *Salomon*, largely expreſsing that hee ſpeakes here more briefly, *It ſtings like the Serpent, and bites like the Cockatrice*: To the which I may Deut. 32. 32.

not vnfitly adde that of *Paule*, and think I ought to write of ſuch with more paſsion and compaſsion, then he did of the Chriſtians in his time, which ſure were not ſuch monſters as ours in the ſhapes of Chriſtians. *Whoſe God is their belly* (whom they ſerue with drinke offerings) *whoſe glory is their ſhame, and whoſe end is damnation.*

What then, take wee pleaſure in thundering out Hell againſt Drunkards? is there nothing but death and damnation to Drunkards? Nothing elſe to them, ſo continuing, ſo dying. But what is there no helpe nor hope, no Amulet, Antidote or Triacle, are there no preſidents found of recouery. *Ambroſe* I remember, tels of one, that hauing been a ſpectacle of Drunkennesſe, proued after his conuerſion a patterne of ſobriety. And I my ſelfe muſt confeſſe, that one haue I

Qui ludibrium fuerat ebrietatis factus eſt poſtea ſobrietatis exemplum. Amb. de Heſ.

known

knowne yet liuing, who hauing drunke out his bodily eies, had his ſpirituall eies opened, prooued diligent in hearing and practiſing. Though the pit be deepe, merie and narrow, like that Dungeon into which *Ieremy* was put, yet if it pleaſe God to let downe the cords of his diuine mercy, and cauſe the party to lay hold thereon, its poſsible they may eſcape the ſnares of death. There is euē for the moſt debauched Drunkard that euer was, a ſoueraigne medecine, a rich treacle of force enough to cure and recouer his diſeaſe, to obtaine his pardon, and to furniſh him with ſtrength to ouercome this deadly poyſon, fatall to the moſt. And though wee may well ſay of it as men out of experience doe of quartane agues, that it is the diſgrace of all morall Phyſick, of all reproofes, counſels and admoniti-

Magna medicina tollit peccata Magna. Ambroſe.

ons. Yet is there a ſalue for this ſore, there came one from heauen that trode the Winepreſſe of his Fathers fierceneſſe, drunke of a cup tempered with all the bitternes of Gods wrath, & the diuels malice, that hee might heale euen ſuch as haue drunke deepeſt of the ſweete cup of ſinne. And let al ſuch know, that in all the former diſcouery of this poyſon, I haue only aimed to cauſe them feele their ſting, and that they might with earneſt eyes behold the Braſen Serpent, and ſeriouſly repaire to him for mercie and grace, who is perfectly able to eiect euen this kind, which ſo rarely & hardly is thrown out where once he gets poſſeſsion. This ſeede of the Woman is able to bruiſe this Serpents head. Oh that they would liſten to the gratious offers of Chriſt! If once there be wrought in thy ſoule a ſpirituall thirſt after

mercy

mercy, as the thirſty land hath after raine, a longing appetite after the water that comes out of the Rocke, after the blood that was ſhed for thee; then let him that is a thirſt come, let him drinke of the water of life without any money; of which if thou haſt took but one true & thorow draught, thou wilt neuer long after thy old puddle waters of ſin any more. Eaſie will it be for thee after thou haſt taſted of the Bread and Wine in thy Fathers houſe, euer to loth the husks and ſwill thou wert wont to follow after with greedineſſe. The Lord Chriſt will bring thee into his mothers houſe, cauſe thee to drinke of his ſpiſed wine, of the new wine of the Pomegranate: Yea, he will bring thee into his cellar, ſpread his Banner of loue ouer thee; ſtay thee with flagons, fil thee with his loue, till thou beeſt ſicke

Cant.8.2.

Cant.2.4.

and

and ouercome with the ſweetneſſe of his conſolations. In other drink there is exceſſe, but here can be no danger. The diuell hath his inuitation, *Come, let vs drink*; and Chriſt hath his *inebriamini, Be ye filled with the ſpirit.* Here is a fountaine ſet open, and proclamation made. And if it were poſsible for the brutiſheſt Drunkard in the world to know who it is that offereth, and what kind of water hee offereth; hee would aske, & God would giue it frankly without money, he ſhould drinke liberally, be ſatisfied, and out of his belly ſhould ſally ſpringes of the water of life, quenching and extinguiſhing all his inordinate longings after ſtolne waters of ſin and death.

Habet Deus ſuum inebriatiui & Bernard. in cant.

All this while, little hope haue I to worke vpon many Drunkards, eſpecially by a Sermon read (of leſſe life and force in Gods ordi-

nance,

nance, and in it owne nature, then preached,) my firſt drift is, to ſtirre vp the ſpirits of Parents and Maſters, who in all places complaine of this euill, robbing them of good ſeruants, and dutifull children, by all care and induſtrie to preuent it in their Domeſticall education, by carrying a watchfull and reſtraining hand ouer them. Parents, if you loue either ſoule or body, thrift or pietie, looke to keep them from this infection. Lay all the barres of your authoritie, cautions, threats and charges for the auoyding of this epidemical peſtilence. If any of them bee bitten of this Cockatrice, ſleepe not, reſt not, till you haue cured them of it, if you loue their health, husbandry, grace their preſent or future liues. Dead are they while they liue, if they liue in this ſinne. Mothers, lay about you as *Bathſheba*, with all entreaties;

treaties; What my ſonne, my ſonne of my loues and delights, Wine is not for you, &c.

My next hope is, to arouſe and awaken the vigilancy of all faithful Paſtors and Teachers. I ſpeake not to ſuch Starrs as this Dragon hath ſwept down from heauen with its tayle: for of ſuch the Prophets, the Fathers of the Primitiue, yea, all ages complaine of. I hate and abhorre to mention this abomination: to alter the Prouerbe. *As drunke as a Beggar*, to a Gentleman, is odious; but to a Man of God, to an Angell, how harſh and helliſh a ſound is it in a Chriſtians eares. I ſpeake therefore to ſober Watchmen, *Watch, and be ſober*, & labour to keepe your Charges ſober and watchful, that they may be ſo found of him that comes like a thiefe in the night. Two meanes haue you of great vertue for the quelling of this

this Serpent, zealous preaching and praying againſt it. Its an old receiued Antidote, that mans ſpittle, eſpcially faſting ſpittle, is mortall to Serpents. Saint *Donatus* is famous in ſtory for ſpitting vpon a Dragon that kept an high way, and deuoured many paſſengers. This haue I made good obſeruation of, that where God hath raiſed vp zealous Preachers, in ſuch townes this Serpent hath no neſtling, no ſtabling or denning. If this will not doe, *Auguſtine* enforceth another, which I conceiue Gods and Mans lawes allow vs vpon the reaſon he giues: If *Paul* (ſaith he) forbid to eate with ſuch our common bread in our owne priuate houſes, how much more the Lords body in Church aſſemblies: if in our times this were ſtrictly obſerued, the Serpent would ſoone languiſh and vaniſh. In the time of an Epidemi-

Vt Serpens hominis qua tacta ſalinis, diſperit, aut ſeſe mandendo conficit ipſa: Lucretius: vide etiam Ophiliums et Geſnerum, &c.

demicall diſeaſe, ſuch as the Sweating or Neezing ſickneſſe, a wiſe Phyſitian would leaue the ſtudy of all other diſeaſes to finde out the cure of the preſent raging euill. If *Chryſoſtome* were now aliue, the bent of all his homilies, or at leaſt one part of them ſhould bee ſpent to cry downe drunkenneſſe, as he did ſwearing in *Antioch*: neuer deſiſting to reproue it, till (if not the feare of God, yet) his importunity, made them wearie of the ſinne.

Such *Anakims* and *Zanzummims*, as the ſpirituall Sword will not worke vpon, I turne them ouer to the Secular Arme, with a ſignification of the dangerous and contagious ſpreading of this poyſon in the veines & bowels of the Common-wealth. In the Church and Chriſt his name alſo, intreating them to carry a more vigilant eye ouer the dens and burrowes of this

Coka

Cockatrice, ſuperfluous, blind, and Clandeſtine Ale-houſes, I meane the very peſt-houſes of the Nation; which I could wiſh had all for their ſigne, a picture of ſome hideous ſerpent, or a paire of them, as the beſt hieroglyphick of the Genius of the place, to warne paſſengers to ſhun and auoyd the danger of them. Who ſees & knowes not, that ſome one needleſſe Alehouſe in a country Towne, vndoes all the reſt of the houſes in it, eating vp the thrift and fruit of their labors; the ill manner of ſundry places, being there to meet in ſome one night of the week, and ſpend what they haue gathered and ſpared all the dayes of the ſame before, to the preiudice of their poore wiues and children at home; & vpon the Lords day (after euening Prayers) there to quench and drowne al the good leſſons they haue heard that

Pinge duos angues.

day at Church. If this go on, what ſhall become of vs in time? If wo be to ſingle drunkards, is not a National wo to be feared & expected of a nation ouerrun with drunkenneſs? Had we no other ſin raigning but this which cannot reign alone) will not God iuſtly ſpue vs out of his mouth for this alone? We read of whole countries waſted, diſpeopled by Serpents. *Pliny* tells vs of the *Amyclæ*, *Lycophron*, of *Salamis*; *Herodotus*, of the *Neuri*, vtterly depopulate and made vnhabitable by them. Verily, if this Cockatriſe multiply and get head amongſt vs a while longer as they haue of late begun, where ſhall the people haue ſober ſeruants to till their lands, or children to hold and enioy them. They ſpeake of drayning Fens; but if this euill be not ſtopped, we ſhall all ſhortly bee drowned with it. I wiſh the Magiſtracy, Gentry, and

Yeo-

Yeomanry would take it to ſerious conſideration, how to deale with this Serpent, before he grow too ſtrong & fierce for them. It is paſt the egge already, and much at that paſſe, of which *Auguſtine* complains of in his time, that he ſcarce knew what remedy to aduiſe, but thought it required the meeting of a generall Councell. The beſt courſe I thinke of, is, if the great perſons would firſt begin through reformation in their own families, baniſh the ſpirits of their Buttries, abandon that fooliſh and vicious cuſtome, as *Ambroſe* and *Baſil* cals it, of drinking healths, and making that a ſacrifice to God for the health of others, which is rather a ſacrifice to the deuill, and a bane of their owne. I remember well *Sigiſmund* the Emperors graue anſwer, wherin there concurred excellent wiſdom & wit (ſeldom meeting in

ὁ, ὡ δὲ ἐπαινῶ μάλιϛα ἐκείνους ὅϛοι τὰ ὑποζυόμενα τῶν κακῶν ἐκκόπτουϛι. *Ælian lib. 14 cap. 27.*

Tanta potentia huius mali, vt ſanari prorſus ſine concilij auctoritate non poſſit. Aug. Ep. 64. ad Aurelium.

Bibamus pro ſalute Imperatoris, comitum, Ob ſtultitiam vitium ſacrificium putant. Amb. de Helia, &c. Baſil. Hom. contra Ebrioſ.

one saying) which he gaue before the Councell of *Constance*, to such as proposed a reformation of the Church to begin with the *Franscicans*, and *Minorites*. You will neuer do any good (saith he) vnlesse you begin with the *Maiorites* first. Sure till it be out of fashion and grace in gentlemens tables, butteries, and cellars, hardly shall you perswade the countreyman to lay it downe, who as in fashions, so in vices will euer be the Ape of the Gentry.

If this helpe not, I shall then conclude it to be such an euil as is only by soueraigne power, & the Kings hand curable. And verily next vnder the word of God which is omnipotent, how potent and wonderworking is the word of a King: whē both meet as the Sun, & some good star in a benign coniunction, what enemy shall stand before the sword of God & *Gideon?* what vice

Where the word of a King is, there is power, *Eccl.* 8. 4.

so

ſo predominãt which theſe ſubdue not. If the Lyon roare, what beaſt of the forreſt ſhal not tremble and hide their head? Haue wee not a noble experiment hereof yet freſh in our memory, and worthy neuer to dye in the timely & ſpeedy ſuppreſſion of that impudent abomination of womens Manniſh habit, threatning the confuſion of ſexes, and ruine of modeſty? The ſame Royall hand, and care the Church and Commonwealth implores for the vanquiſhing of this poyſon, no leſſe pernicious, more ſpreading, and preuailing. Take vs theſe little Foxes was wont to bee the ſuit of the Church, for they gnabble our Grapes, and hurt our tender branches: but now it is become more ſerious. Take vs theſe Serpents, leſt they deſtroy our Vines, Vinedreſſers, Vineyards and all. This hath euer bin royal game. How famous

in the ſtory of *Diodorus Siculus*, is the royall munificence of *Ptolomy* King of Egypt, for prouiſion of nets, & maintenance of Huntſmen, for the taking and deſtroying of Serpents, noxious and noyſome to his countrey. The like of *Philip* in *Ariſtotle*, and of *Attilius Regulus* in *Aulus Gellius*. The Embleme mentioned at large by *Plutarch*, engraven on *Hercules* ſhield, what is it but a Symbol of the diuine honor due to Princes following their *Herculean* labours, in ſubduing the like *Hydraes*, too mighty for any inferiour perſon to take in hand. It is their honor to tread vpon *Baſilisks*, and trample *Dragons* vnder their feet. *Salomon* thinks it not vnworthy his Pen to diſcouer their danger.

A royall and eloquent Oration is happily and worthily preſerued in the large volume of ancient writings,

tings, with this title, *Oratio magnifici et pacifici Edgari Regis habita ad Dunſtanum Archiep. Epiſcopos, &c.* The maine ſcope wherof is, to excite the Clergies care & deuouion for the ſuppreſſing of this vice for the common good. Vndertakers of difficult plots promiſe themſelues ſpeed and effect, if once they intereſt the King, and make him a party. And what more generally beneficiall can bee deuiſed or propoſed then this, with more honour and leſſe charge to bee effected, if it ſhall pleaſe his Maieſtie but to make triall of the ſtrength of his temporall and ſpirituall Armes. For the effecting of it, if this helpe not, what haue we elſe remaining, but wiſhes and prayers to caſt out this kind withall. God helpe vs. To him I commend the ſucceſſe of theſe labors, and the vanquiſhing of this *Cockatriſe*.

FINIS.

Excerpta ex Hiſtoria Nicholai Harpfieldi Archiep. Cantuarienſis. Vide Tom. 13. Bibliotheca patrum.